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Here there is nothing save the first comparison to suggest the remote Sannazaro. There has been a gradual progress from the precise epithet to the general one. Rabbiosi venti—boysteous wyndes—grands vents—storms. The interval between the two still recognizable comparisons of the first and last lines is filled with the refuse from a sonneteer's note book. Such work as this explains Shakespeare's contemporary references to "sonnets."

After this there is no need of following it further. Torraca cites a verse from Desportes where there is some similarity. But in the verse from the *Phoenix Nest* quoted by Nott and the stanzas from Tofte's *Alba* quoted by Prof. Koepfel, the adulteration has passed into the stage of Petrarchismo. Sannazaro's sonnet has been absorbed into general literature. Thus this sonnet sequence forms a curious chapter in literary history. One is tempted to ask the Sadducees' question, "whose wife shall she be of the seven? for they all had her." And thus Barnes' poem, an English translation of a French translation of an English translation of an Italian original, shows in a marked degree the intermingling of the three literatures.

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GRAISSER LA PATTE.

The locution *oindre la paume* appears in a fabliau *La vieille qui oint la paume au chevalier*¹ and in the many variations of this or similar stories current in the XIIIth-XIVth centuries.² An example occurs in the *Roman de Carité*³ strs.

¹ Montaiglon et Raynaud, *Recueil gén. des Fabl.*, v, 157-159; *Hist. Litt. de la Fr.*, xxiii, 168-169.

² For bibliography see Oesterley, *Schimpf und Ernst* (Pauli) 124, note; Crane, *Exempla of Jacques de Vitry*, xxxviii, note; Bédier, *Les Fabliaux*, 283, and sub *La Vieille qui oint*. I can add only *Carité*, xiii-xix, cited below. For the locution cf. Grimm s. v. *schmieren*; Alberti, *Voc. della Ling. It.*, s. v. *ugnere*; Salva, s. v. *untar*.

³ Renclus de Moliens, ed. Van Hamel, Paris, 1885.

XIII-XIX: an old woman with a case in court is unable to secure counsel. She is told that to obtain a lawyer's assistance she must 'anoint his palm.' Interpreting to the letter, she procures lard, approaches a *plaideour* and surprises him with the unexpected revenue. This version by the Renclus is interesting because the language in which it is cast throws light on the semasiological development of the locution. The passages showing the phrase read:

xiii, vv. 10-12: Chil sont de conseil assené
Ki font a lor mains oignement;
Et chil ki nes oignent noient.

xvi, vv. 8-11: Chil hom aidier pas ne s'aloigne
Chelui ki le paume li oint.
Il a apris ke on li oigne;
Oing li, si fera te besoigne.

xvii, vv. 11-12: Car vous m'aideriez chou dist
Se je le paume vous oignoie.

The idiom here appears in three forms: *faire oignement aus mains de*, *oindre le (la) paume* and *oindre*. It is a question, therefore, of the semantics of *oindre* (cf. Ger. *schmieren*); *main* and *paume* are purely expletive designating the part 'anointed' in receiving the bribe.

The Spanish use the expression *no andar el carro* indicating delay in the execution of a project. Accordingly they say *untar el carro*,⁴ 'to expedite an affair,' 'to bribe.' A similar mental process existed we think in *oindre (la paume)*. We are close to this development in *Car.* xvi, v. 11: "Oing li, si fera te besoigne."⁵ But going on it becomes clearer that we are dealing with this tacitly understood analogy. For the Renclus in applying the story of the old woman to the Romans says in XVIII-XIX:

Romains a langue seke et dure,
Ne puet parler sans oignement;
Et ses huis siet tant sekement⁶

⁴ Salva, s. v. *carro*.

⁵ A similar sense of *oindre* appears in Montaigne (*Litré*), *Essais*, 11, 85: "Heureux qui se treuve à point pour *oindre leur volonté* sur ce passage."

⁶ Grimm cites Logau, III, 45-47:

Man muss mit *schmieren*
Wie durren thüren
So advocaten
Zum meisten rathen.
Sollen schweigen thüren
Sie reden führen.

⁷ Grease persuades a door to be silent, a lawyer to talk.'

K'il ne puet ouvrir sans ointure.

 Romains a le langue legiere,
 Quant ele est ointe est bien parliere;
 Et a langue desointe est mus;
 Et ki bien li oint se carniere
 Entre ens; se non voit s'ent arriere.

That is, there are here two analogies between the lawyer and the Roman: the lawyer will not work without oiling (*oindre le paume*); the Roman will not talk without oiling (*oindre le langue*); nor will he admit you to his presence without a fee (*oindre les huis, le carniere*). The sense of the first locution is clearly mechanical, referring to the use of oil on machinery. *Oindre le langue* may be felt in three ways: mechanically, comparing the lawyer to a machine; or chemically, as it were, comparing him to dry leather which

There are also two fine examples in unedited poems in the Venetian dialect by Gian Francesco Businello (written circa 1640): Cod. Cicogna 630-1082 (Museo Civico, Venice) in poem beginning "Che niole in ciel seren, che al improvviso," ff. 269-328, st. 30:

Pari spirituali e confessori
 No aceterà presenti da cietine;
 Anderà l'impoletè no le tine ('collection plates')
 A onzer le lenguele ai sagiari.

The *lenguele* are the leather handles to the latches (*sagiari*). Again, in "Che grizoli che grilli che vorave" (*ibid.* cod. 632-1084, ff. 9-27, st. 33:

Slanzava sasi, e po scondeva el brazo,
 Desmisiavo la note i bataori;
 Onzeva le lenguele ai sagiari,
 Tirava la bareta sul mustazo.

The author is telling the debaucheries of his youth, and here refers to the money spent for entrance to disreputable places of amusement. Cf. then this "grease the latch" with "to grease the hinges" of the *Carité*, and the "to grease the knocker" of Racine (v. infra). The fact that the *lenguele* were leather thongs may have here introduced the semantic confusion discussed below under Grimm's "to grease the leather."

Is *oindre la langue* possibly an early reference to the custom of giving the "Espices" (Et. Pasquier, *Recherches de la France*, I, 64)? The citations from the *Carité* do not establish this connection but the hypothesis, beside *den kehl schmieren* and *unger la dente*, seems inviting. It is quite probable that beside *oindre la paume* for bribes in money, there existed the equivalent *oindre la langue* for payments in the "dragées"; in both cases the idea development for *oindre* would be the same.

⁷ So Grimm from Rebhun, *Susanne*, v, 5, v. 454:

Ihr vollt in ire zungen schmirn,
 Sie sollen's in drein tagen nicht rürrn.

needs oiling for flexibility⁸; or finally, in the sense of the Ger. *den kehl schmieren* and It. *ungere la dente*, 'to feed well.' The last interpretation is excluded by the context in the *Carité*, where it is clearly a case of money. But the other two conceptions presented themselves to the author almost simultaneously; for clearly the ointment is considered the remedy for say a parched tongue; but the mechanical idea at once recurred in "Ne puet parler sans oignement" and in *oindre le carniere*.

Further in *Car.* xix, vv. 11-12:

Quant plus est d'oint d'argent emplus
 Li Romains, tant seke il plus.

And xx, vv. 5-8:

Romains, tu as trop caudes mains:
 Li oins est lues a nient menés;
 Quant a tes mains est amenés,
 Lues est fondus, lues est finés.

Here also the comparison seems to be with a hinge or bearing, which heated requires a great deal of oil for successful operation.

The passages cited offer three facts: the suggested analogy between a lawyer and a dry bearing fits the form of statement in *Car.*, xvi, v. 11; the locution is associated with idioms which obviously involve this analogy; this thought process must be adduced to explain the figures in xix and xx. Corroboratory expressions are not wanting: Grimm cites⁹: "Man muss der welt nicht allein die hände sondern auch den kehl schmieren; so geht es dann sprich ich so man beide räder schmiert." Here *die hände schmieren* is definitely equivalent to *die räder schmieren*. The English offers likewise to *grease the wheels*, 'to bribe': Elton, *Below the Surface*, p. 327¹⁰: "The party I mean is a glutton for money, but I think an hundred pounds will grease his wheels." It. *ungere le carrucole*¹¹ parallels Sp. *untar el carro*,

⁸ The meaning 'to anoint = to soften,' for *oindre* is implied by *Car.*, xxxv, v. 12: "Cose ointe doit estre molle." Cf. Du Cange s. v. *ungere*, "molindinis ad unguendum coria."

⁹ *Agr. Sprch.*, 384 b, 60.

¹⁰ *New Eng. Dict.*, s. v. *grease*.

¹¹ Rigutini, etc., s. v. *ungere*. Cf. Businello, "Do brazolari in man ha la natura," st. 69: "Musa che ha el molinelo onto"; *molinelo* is 'filatoio': 'facile Muse.' Elsewhere, "Che grizoli che grilli," st. 41, he speaks of a vain *onzer coi odori* in an unsuccessful career in a "bottega de mustier."

'to bribe'; also *unger la rota* in the proverb "Bisogna unger la rota, se no non gira," and *aver da che ungere*,¹¹ *c'è che ungere*,¹² 'to be obliged to make great effort,' which shows the fundamental thought from which the extension 'to bribe' proceeded. Furetière mentions, s. v. *graisser*, the *graisser le marteau* of Racine, *Plaideurs*, v. 14, whose ancestor *oindre le carniere* appears in the *Car.*, xix. Finally, *à graisse d'argent*: Richelieu, *Correspondence*, vi, p. 389½ (Littré): "Je conjure M. le grand maître de faire faire ce que dessus et le clayonnage et promptement *à graisse d'argent*, car à quelque prix que ce soit nous voulons . . . prendre Hesdin, etc.": i. e., progress will be facilitated by copious 'oil,' money (cf. It. *se n'andò unto, unto*,¹³ 'very smoothly'). The extension from this use, purely mechanical, to bribery, a parallel therefore to the development suggested for *oindre le paume*, appears in D'Aubigné, *Foen.*, iv, 5 (Littré): "L'Estrancards faisoit ses affaires *à graisse d'argent*; l'autre gagnait ses juges par plusieurs gentilleses." The explicative *d'argent* here present has parallels in It. *unguento di zecca*,¹¹ Sp. *unto de Mejico*¹³ and O. Fr. *oint d'argent* (*Car.*, xix, v. 11). Throughout these locutions an affair is compared with a wheel or machine: if the wheel

¹² Petrocchi, s. vv. *ungere* and *unguento*.

¹³ Salva, s. v. *unto*. Most interesting of these is the Spanish *unto de rana*, 'dinero, especialmente el que se emplea en el suborno' (*Dict. Acad.*). Businello used this in Venetian, "Che niole in ciel seren," st. 162:

No crede tetarme en le r . . .
Col darne aqua de vita, ogio de rane,
Da onzer dove el mal me da la streta, . . .

showing his contempt for the corruption of the Venetian Brogio. The semantics of *rana* in this expression require special treatment. Difficult also is the Venetian *unguento de maderni*, used by Giacomo Badoer in his unedited "Compare chi non usa alfin desusa," st. 73:

Per lasar star i santi e i calendari
Me onzo col unguento de maderni;
E se altri ride de sti mi governi,
Anca mi rido dei so romatari.

Maderni is, however, probably an error for *moderni*; for in Businello's reply to this poem, "Quel proverbio signor che molto s'usa," imitating rhyme for rhyme and often word for word, we find for this stanza the sequence *calendari-moderni-governi-aromatari*. Cf. also Boccaccio's *grascia di San Giovanni*, Alberti, l. c.

does not turn, use oil; if the affair does not progress, use 'grease'; if a lawyer will not work, he must be 'anoointed' and naturally on the palm, which receives his preferred 'ointment,' money.

It is probable that other senses of *oindre* ultimately affected the connotation of the locution: *oindre la langue*, for example, as used in *Car.*, xviii-xix, mingles the senses of *oindre* (*la paume*), 'to bribe,' i. e., with money and *den Kehl schmieren*, i. e., with wine or food—a play on the double sense of *graisse*, 'boodle' (= Ger. '*Schmir*'), and 'condiment,' 'richness' (cf. *nets de haute graisse*). A similar confusion between *ungere la dente* and *unger la rota* occurs in "L'arrosto più gli è unto, e meglio gira."¹² These all rest on the use of ointment as a softening agency: Grimm cites the proverbs "Geschmiert leder wird gern weich," "Schmieren macht linde hände," where *schmieren* is 'to bribe.' Here *oindre* would connote the bending of a stiff, unyielding lawyer (cf. *fléchir*, 'to persuade'). Cf. also in *Car.*, xx, v. 5, the locution *avoir les mains caudes*, 'to be avaricious.' The form of the expression is probably original with the Renclos; yet the metaphor is common: Eus. Deschamps, vii, p. 248¹⁴: "D'argent avoir sont en ardure," though *ardure*, 'burning desire' is by no means limited to a longing for money (cf. Godefroy, s. v.). The Italian offers *bruciare*, 'to be dry' (i. e., 'to burn easily'), 'to be without money,' in the expression *bruciare come l'esca*.¹⁵ Closely allied also in sense is Shakespeare, *Julius Caesar*, iv, sc. 3: "Cassius you yourself are much condemned to have an itching palm." As 'ointment' is the remedy for this physical condition, *oindre*, 'to bribe,' naturally becomes associated with the very frequent *oindre*, 'to please,' 'to flatter.'¹⁶ This is the point of contact between the ancient and modern forms of the locutions. For here *oindre*, 'to bribe,' connoting 'to please,' blends with *engraisser*, 'to grease,' 'to fatten' also connoting 'to please.'

Engraisser (Littré, xiith century) was the older form of *graisser*, 'to grease' (*Dict. Gén.*,

¹⁴ Ed. by Gast. Raynaud, Soc. des Anc. Textes Fr.

¹⁵ Rigutini, Petrocchi, s. vv. *bruciare* and *esca*.

¹⁶ *Escoifle*, v. 5642: "Or l'a de parole bien ointe." Cf. further Godefroy and Littré, s. v. *oindre*, and It. *dar del l'unguento*, 'adulare' (Petrocchi).

1539, citing R. Estienne). But *engraisser* also meant 'to fatten' (*Dict. Gén.*, xith century, citing *St. Alexis*), hence transferred 'to enrich'; cf. *s'engraisser* (Littré) and Sp. *untarse*, 'que- darse con algo en las cosas que se manejan, especialmente dinero.'¹⁷ It was natural thus that *oindre* should alternate in the old language with *engraisser* in the expression *oindre la paume, les mains*. An example occurs in Altmeyer, *Archives judiciaires de Hainaut*, p. 125: "Vous avé veu la collere de Monseigneur, disant que se ne nous cognoissoit gens de bien, auroit opinion qu'avions heu les mains engraisées."

Engraisser les mains must, therefore, be regarded as a form intermediate between *oindre la paume* and *graisser la patte*. *Graisser la patte* replaced *engraisser les mains* at the time of specialization in the meaning of *engraisser* from 'anoint' to 'fatten.' The determining influence was the noun *graisse*, which, itself associated with illegitimate money (cf. the expression *il n'y a pas grand'graisse*, 'there is not much in it' [?])¹⁸ and being at the same time the stem of the verb *graisser*, crowded out the older and more stilted form. In *patte* for *main* we have a humorous degeneration, possibly due to the use of the locution in folk-tales involving animals, such as were at the base of La Fontaine's fables.¹⁹ This tendency is prominently set forth in other locutions involving *patte* under that word in Littré.

We conclude, therefore, that *oindre la paume* is an extension of the idea appearing in *to grease the wheels*; noting the unrecorded synonyms *oindre la carniere, oindre les huis, oindre la langue*, which show that *oindre* alone contained the essen-

tial idea. This meaning deserves accordingly a separate treatment in dictionaries. The old locution develops into *graisser la patte* through *engraisser les mains*, unnoted, so far as we have found, by lexicographers. We indicate further the importance of the *Carité* as the basis for study of the locution and of the fabliau *La vieille qui oint*, to the bibliography of which it should be added.

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NOTES ON HEINE.¹

IV.

In the Osterode Dream, *Elster*, III, 22, ll. 20-24, occur the lines:

"Schweigt! schweigt! ich höre die Stimme des teuren Prometheus, die höhrende Kraft und die stumme Gewalt schmieden den Schuldlosen an den Marterfelsen, und all euer Geschwätz und Gezänke kann nicht seine Wunden kühlen und seine Fesseln zerbrechen!"

On this passage Buchheim (p. 91) has the following note: "This passage is an allusion to the so-called 'Holy Alliance,' which was formed after the final overthrow of Napoleon by the sovereigns of Austria, Prussia, and Russia, with the object of suppressing the liberal movements on the Continent; so that *Prometheus* would seem to stand here for the 'spirit of liberty': but according to the Fr. version, which runs, '*La force insultante et la violence muette de la sainte alliance ont enchaîné le héros sur un rocher dans l'Océan*,' *Prometheus* stands here for Napoleon."

All the other English editors² adopt this latter view, and in terms far less guarded. It would seem, however, that this identification of *Prome-*

¹⁷ Salva, s. v. *untar*. I am told that the Czech language also possesses a phrase *na mazal*, 'to butter one's self,' 'to get rich illegitimately.'

¹⁸ Jamieson: *Dict. Scott. Lang.*, s. v. *creish*. It is probable also that the extension of *oindre la paume* to *engraisser les mains* was assisted by the sense of 'to soil' in *engraisser*.

¹⁹ Professor Adolph Cohn makes the interesting suggestion that the transference to *patte* be due to the fact that the latch-strings and knockers of doors were frequently ornamented with the metal paws of animals, and observes that *graisser la patte* is now especially used in reference to the tipping of janitors. If this plausible theory be true, the modern locution is a fusion of *engraisser les mains* (*la main*) with *graisser le marteau* in the pun *patte* = *main* and *marteau*.

¹ Cf. *Mod. Lang. Notes*, vol. XXIII, pp. 25-28.

² Elster does not comment. The passage is not claimed as a reference to Napoleon by Holzhausen in his *Heinrich Heine und Napoleon I.*, Frankfurt a. M., 1903. Cf. p. 109: In der 1824 geschriebenen "Harzreise," dieser reinsten und anmutigsten seiner Prosadichtungen, geschieht des grossen Mannes, dessen Namen der Dichter im Herzen trug, auch nicht mit einer Silbe Erwähnung.